

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

VOL. XVI.—NO. 5.]

HARTFORD, SATURDAY MORNING, FEBRUARY 11, 1837.

[WHOLE NO. 785.]

THE CHRISTIAN SECRETARY.
PUBLISHED BY PHILEMON CANFIELD,
HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
CHRISTIAN SECRETARY ASSOCIATION.
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addressed to PHILEMON CANFIELD, post paid.
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DOCTRINES OF THE IRISH CATHOLIC CLERGY.

We copy from the London Christian Guardian the following summary statement of the
proofs on which the Protestants of Great Britain
rely, in support of their charge of intolerance
in the doctrines of the Irish Roman Catholic
clergy.—N. Y. Obs.

The Committee of the Protestant Association
have just published an important address
to the people of England, in which, after a suitable
introduction, they most clearly establish
certain facts as to the doctrines of the Irish Roman
Catholic clergy.

First, as to the publication of an authorized
edition of the Bible, with notes, bearing the
highest episcopal sanction.

Second, as to the adoption and approval of
a system of theology, by the Roman bishops,
for the "secure guidance" of their clergy.

Third, as to the subsequent annexation to
that system of theology, of a supplementary
volume.

1. The publication of a quarto edition of the
Bible, with the Rheims notes, bearing the
sanction and recommendation of several pre-
lates of the Roman church, commenced in
Dublin in 1813, and was completed in 1816, and
another edition was brought out at Cork in 1817-18. The following facts, relating to this
work, appear now to be admitted on all hands:

(1.) That the Bible in question was under-
taken by a Roman bookseller, of the name of
Mcnamara, in 1813, and announced by him
as appearing under the patronage of Dr. O'Reilly,
R. C. Archbishop of Armagh; Dr. Troy,
R. C. Archbishop of Dublin; Dr. Murray,
R. C. Conductor Archbishop of Dublin;
five other Roman Catholic bishops; many other
dignitaries, and nearly three hundred Roman
Catholic clergymen:

(2.) That the Rev. P. A. Walsh, Roman
Catholic minister of Denmark street chapel, in
Dublin, was deputed by Dr. Troy to revise the
said notes—did actually so revise them—and
was paid by the publisher for performing that
duty.

(3.) That after these notes had been so re-
vised and so published, this Bible was put into
circulation among these eight Roman Catholic
bishops, and three hundred clergy, and other
subscribers, and remained in their hands till
Oct. 1817; that is, as to the whole Bible, above
a year, and as to the larger part of it (being is-
sued in numbers) above two years, without a
single objection being offered to the notes by
any one, either of the eight bishops, the three
hundred priests, or of even the Roman Catho-
lic laity who had become subscribers!

(4.) That the character of these notes ap-
peared to this Bible having, after some time,
been noticed by the London "British Critic,"
Dr. Troy did then, in Oct. 17, publish a dis-
claimer of the work. His reason, however, for
so disclaiming it, he afterwards stated to
Coyne, the publisher, to be, "That very bad
consequences had followed the publication;
that finding its way into England, it had
aroused our enemies against us, and this at
a time when we were seeking emancipation;"
reasons, obviously, which were grounded upon
policy, and not on principle.

(5.) That Mr. O'Connell proposed to the
Roman Catholic Board to put forth, on the part
of the Roman Catholic laity, a public denuncia-
tion of these notes; and procured the appoint-
ment of a Committee to draw up such denuncia-
tion; which Committee met on several occa-
sions, and repeatedly obtained further time; till
at last, at a distance of eighteen days from the
introduction of the subject, the Board was per-
mitted to dissolve without agreeing to any de-
nunciation whatever!

(6.) That another edition was published in
Cork, bearing the date of 1819, but being, it is
most probable, actually in the press in 1817,
during all this talk about a denunciation; which
edition was announced to be brought out under
the patronage of twelve Roman Catholic bish-
ops, 125 priests, and, in all, 1,827 subscribers
of various degrees. And this Bible is now
found in daily use in many of the houses of Ro-
man Catholics in all parts of Ireland at the pre-
sent moment.

The real character of these notes, appears
from the following specimens:

Matt. xiii. 29, 30. (Leet. while.) "The
good must tolerate the evil, when it is so strong
that it cannot be redressed without danger and
disturbance of the whole church, and commit
the matter to God's judgment in the latter day;
otherwise, where ill men, be they heretics or
other malefactors, may be punished or suppressed
without disturbance and hazard of the good, they
may and ought, by public authority, either spiri-
tual or temporal, to be chastened or executed."

Luke ix. 55. (He rebuked them.) "Not jus-
tice, nor all rigorous punishment of sinners, is

here forbidden, nor Elias's fact reprehended,
nor the Church or Christian princes blamed for
putting heretics to death; but that none of these
should be done for desire of our particular re-
venge, or without discretion, and regard of their
amendment, and example to others. There-
fore St. Peter used his power upon Ananias and
Sapphira, when he struck them both down to
death for defrauding the Church."

Luke xiv. 23. (Compel them.) "The vehem-
ent persuasion that God useth, both external-
ly by force of his word and miracles, and in-
ternally by his grace, to bring us unto him, is
called compelling; not that he forceth any to
come to him against their own wills, but that
he can alter and mollify a hard heart, and make
him willing that before would not. St. Augus-
tine also referreth this compelling to the penal
laws which Catholic princes do justly use against
heretics and schismatics; proving that they who
are by their former professions in baptism subject
to the Catholic Church, and are departed from
the same after sects, may and ought to be com-
pelled into the unity and society of the Universal
Church again."

Acts xxv. (Appeal unto Caesar.) "If St.
Paul, both to save himself from whipping and
from death sought by the Jews, doubted not to
claim succor from the Roman laws, and to
appeal to Caesar, the Prince of the Romans, not
yet christened, how much more may we call for
aid of Christian princes and their laws, for the
punishment of heretics, and for the Church's de-
fence against them."

2 Cor. x. 6. (To revenge.) "You may see
hereby, that the spiritual power of bishops is
not only preaching the gospel, and so by per-
suasion and exhortation only (as some heretics
hold) to remit or retain sins, but that it hath au-
thority to punish, judge, and condemn heretics
and other like rebels; which power one of the principal
rebels (Calvin) of this time, being convicted
by the evidence of the place, acknowledge to be
grounded upon Christ's word. "Whatsoever
you shall bind on earth, shall be bound in
heaven." (Matt. xviii. 18.) Apply also the
words to Jer. i. 10.—"Behold, I appoint thee
over nations and kingdoms, that thou plant,
pluck up, build, and destroy;" to confirm and
explain the power Apostolic here alleged by
St. Paul. Nay, they would gladly draw this
power from the lawful successors of the apos-
tles to themselves—their ministers and consis-
tories—which are nothing else but the shops and
convents of sedition and all the conspiracies
of this time against the lawful princes of the world."

Rev. ii. 20. (Because thou sufferest that wo-
man Jezebel.) "He warneth bishops to be zealous
and stout against false prophets and heretics
of what sort soever, by alluding covertly to the
example of holy Elias, that in zeal killed four
hundred and fifty false prophets of Jezebel, and
spared not Ahab nor Jezebel themselves, but
told them to their faces that they troubled Israel,
that is, the faithful people of God."

Rev. xvii. 6. (Drunk with the blood.) "It
is plain that this woman signifieth the whole
body of all the persecutors that have, and shall
shed so much blood of the just, of the prophets,
apostles, and other martyrs, from the beginning
of the world to the end. The Protestants fool-
ishly expound it of Rome, for that there they put
heretics to death, and allow of their punishment in
other countries; but their blood is not called the
blood of the saints, no more than the blood of
thieves, murderers, and other malefactors, for the
shedding of which, by order of justice, no com-
monwealth shall answer."

Such were the doctrines actually dissemina-
ted in the years 1813 to 1818, in the two chief
cities of Ireland, with the appended sanction of
ten or twelve prelates of the Roman Church,
and of three or four hundred of the priests! The
excuse now made is, that they did not know
that those notes were to be published, and that
their approbation was given under a mistake or
misapprehension. But it is then very natural-
ly enquired, Whether a Roman Catholic Priest
of Dublin had not been specially selected and
appointed by Dr. Troy, to examine and ap-
prove the notes so appended? The answer
made is that though so appointed by his arch-
bishop, and though paid for his labor by the
publisher, he did not, in fact, execute faithfully
what he was employed and paid to do! But
then another question remains,—namely, How
came such notes as these to be in circulation
among eight bishops and a great body of the
priests, for one year, or nearly two, without a
word of expostulation or disapproval being
heard from any quarter, till a London Protes-
tant Review had brought their enormity to
light? To this question no answer whatever
has been given. And this is the case of the
Rheims notes.

LAST HOURS OF JEROME OF PRAGUE.

Written by a Catholic.

To confess the truth, I never heard the art
of speaking carried so near the model of an-
cient eloquence. It was indeed amazing to
hear with what power of expression, with what
fluency of language, and with what excellent
reasoning he answered his adversaries; nor
was I less struck with the gracefulness of
his manner, the dignity of his action, and the
firmness and constancy of his whole behaviour.
But I will give a summary of his trial.

Jerome long refused, strenuously contending
that he had many things to say previously in his
defence; and that he ought first to be heard in
general, before he descended to particulars.—
When this was overruled, "Here," said he,
standing in the midst of the assembly, "here is

justice—here is equity. Beset by my enemies,
I am already pronounced a heretic; I am con-
demned before I am examined. Were you
omniscient Gods instead of an assembly of falli-
ble men, you would not act with more sufficiency.
Error is the lot of mortals; and you, ex-
alted as you are, are subject to it. But con-
sider, that the higher you are exalted, of the
more dangerous consequences are your errors.
As for me, I know I am a wretch below your
notice; but at least consider, that an unjust ac-
tion, in such an assembly, will be a dangerous
example."

This he spoke with great eloquence of lan-
guage, in the midst of a very unruly and inde-
cent assembly. It is incredible with what
acuteness he answered, and with what amazing
dexterity he warded off every stroke of his ad-
versaries. Nothing escaped him; his whole
behaviour was truly great and pious. Among
other things, being accused of hating and de-
faming the holy see, the pope, the cardinals,
the prelates, and the whole estate of the clergy,
he stretched out his hands and said in most
moving accents: "On which side, most rever-
end fathers, shall I turn for redress? Whom
shall I implore? Whose assistance can I ex-
pect? Which of you, hath not this malicious
charge alienated from me? Which of you,
hath not changed from a judge into an inveter-
ate enemy? It was artfully alleged indeed! Though other parts of their charge were of less
moment, my accusers might well imagine, that
if this were fastened upon, it would not fail of
drawing upon me the united indignation of
my judges."

On the third day of this memorable trial,
what had passed was recapitulated; when Je-
rome, having obtained leave, though with some
difficulty, to speak, began his oration with a
prayer to God, whose assistance he particularly
implored. He then observed, that many ex-
cellent men, in the annals of history, had been
oppressed by false witnesses, and condemned
by unjust judges. Beginning with profane his-
tory, he insinuated the death of Socrates, the
captivity of Plato, the banishment of Anaxago-
ras, and the unjust sufferings of many others;
he then instanced the many worthies of the
Old Testament, in the same circumstances,—
Moses, Joshua, Daniel, and almost all the pro-
phets; and lastly those of the New Testament
—John the Baptist, St. Stephen and others,
who were condemned as seditious, profane and
immoral men. An unjust judgment proceeding
from a laic, was bad: from a priest, worse;
still worse from a college of priests; and from
a general council, superlatively bad. These
things he spake with such force and emphasis,
as to keep every one's attention awake. He
passed a high encomium on Huss, calling him a
holy man, and lamenting his unjust and cruel
death. He armed himself, he said, with a full
resolution to follow the steps of that blessed
martyr, and to suffer with constancy whatever
the malice of his enemies could inflict. "The
perjured witnesses," said he, "who have ap-
peared against me, have won their cause; but
let them remember, they have their evidence
once more to give, before a tribunal where
falsehood can be no disguise."

It was impossible to hear this pathetic speak-
er without emotion. Every ear was captivated,
every heart was touched. "If that holy
martyr," said he, speaking of Huss, "used the
clergy with disrespect, his censures were not
levelled at them as priests, but as wicked men.
He saw with indignation those revenues, which
had been designed for charitable ends, expend-
ed upon pageantry and riot."

Through his whole oration, he showed a
most amazing strength of memory. He had
been confined almost a year in a dungeon; the
severity of which usage he complained of, but
in the language of a great and good man. In
this horrid place he had been deprived of books
and paper. Yet, notwithstanding this, and the
constant anxiety which must have hung over
him; he was at no more loss for proper au-
thorities and quotations, than if he had spent
the intermediate time at his leisure, in his
study.

His voice was sweet, distinct and full; his
action every way the most proper; either to
express indignation, or to raise pity; though he
made no affected applications to the passions of
his audience. Firm and intrepid, he stood be-
fore the council, collected in himself; and not
only containing, but seeming even desirous of
death. The greatest character, even in an-
cient story, could not possibly go beyond him.
If there is any justice in history, this man will
be admired by all posterity. I speak not of
his errors; let these rest with him. What I
admired was his learning, his eloquence, his
amazing acuteness. God knows whether these
were not the ground work of his ruin.

Two days were allowed him for reflection;
during which, many persons of consequence,
and particularly my Lord Cardinal of Florence,
endeavored to bring him to a better mind. But
persisting in his purpose, he was condemned as
a heretic. With cheerful countenance, and
more than stoical constancy, he met his fate;
sparing neither death itself, nor the horrid form
in which it appeared. When he came to the
place, he pulled off his upper garment, and
made a short prayer at the stake; to which he
was bound by wet cords and an iron chain, and
enclosed as high as the breast in faggots.

Observing the executioner about to set fire
to the wood behind his back, he cried out,
bring thy torch hither. Perform thy office be-

fore my face. Had I feared death, I might
have avoided it.

As the wood began to blaze, he sung a hymn
which the violence of the flames scarce inter-
rupted.

Thus died this prodigious man. The epithet
is not extravagant. I was myself an eye-wit-
ness of his whole behaviour.

DISTINCTION OF CASTE ABOLISHED.

In the English Church in India.

It may not perhaps be generally known that
the strange anomaly, so long and so univers-
ally prevalent in Hindostan, termed caste, has
been allowed till lately to remain in force a-
mong the natives, even after their admission to
the Episcopal church. The singular spectacle
was thus presented, of a church of Christ, con-
sisting of different classes, each of which deem-
ed it absolute pollution to mingle with the oth-
ers! How extensively and inveterately their
heathen notions were retained, will be best
seen from some of the modes in which they
were manifested.

At divine service, the different castes sat on
separate mats, on different sides of the church,
which they entered by different doors. At the
Lord's supper, they advanced to the altar at
different times, and had different cups, or the
lower castes contrived to change them, before the
higher castes partook; even the Missionaries
were persuaded to wait till all had partaken.—
They had separate places of burial in the grave-
yard, and in funerals, the heathen observances
were in many respects observed.

In the domestic circle, the wife was not per-
mitted to sit and eat with her husband, but was
treated as his slave, or rather as a part of his
goods and chattels; in church also she never
sat with him. Marriage between different
castes was not allowed, though immoral con-
nections and indecent festivals were connived
at; and a native Christian would marry his
daughter to a heathen of his own caste, in pre-
ference to a Christian of a lower caste. The
Christian would put away a Christian wife when
she no longer pleased him, and take another—
a heathen. The bad effects of going to church
in mourning were prevented by resorting to
magic, and by the employment of tomtoms and
heathenish ceremonies, immediately after leav-
ing the church. Their children had heathen as
well as Christian names; and these names
were often those of the idols.

As respects their social relations; they re-
garded themselves as being of a higher race;
and the inferior class they looked upon as their
born and predestined slaves. They would nei-
ther drink from the same well, nor live in the
same street, nor eat food from the same vessel;
but broke every earthen vessel which a Paria
had touched, as defiled. They would not re-
ceive the holy water of the Ganges from the
hands of a Paria, even to save their lives, since
the slightest contact with him rendered them
unclean. The native Christians who retained
caste, attended the most abominable heathen
festivals, paid honors to idols, and had their
sick exorcised by the Brahmins.

The foundation of the laws of caste was laid
in the Shasters or sacred books of the Hindoos.
These books decided all points; the courts for
the trial of matters connected with caste, were
directed by the Shasters; these courts were
sometimes held in Christian churches, and by
their decisions, the condemned Christian was
excluded from the Lord's supper.

To sum up the whole, the worst vagabond,
the ragged drunken beggar or thief, might treat
the most pious, learned and estimable man,
even if he sustained the office of catechist, with
contempt, if he only was of a lower caste,—
and all this was unchangeable from generation
to generation, from age to age.

Had not these details proceeded from Bish-
op Wilson himself, the existence of such a state
of things in a Christian church would be deem-
ed almost incredible. That it was ever allow-
ed, arose from a mistaken idea of the early Ger-
man and English missionaries, that caste, was
merely a civil institution, and therefore should
not be meddled with by the church. They
overlooked the fact that the whole institution
was so intimately connected with the religious
notions of India heathenism, that both must fall
together, and that if one was suffered to remain,
the other would unavoidably continue. And so
in fact, it has been. Between one hundred and
sixty and one hundred and seventy lapses to
heathenism took place in a single year, and in
the opinion of Arch-deacon Robinson, of Mad-
ras, expressed in his report to the Bishop of
Calcutta, more than half the church had become
heathens. The German Lutheran mission too,
from the same cause, seemed to be near extinc-
tion.

In view of these alarming facts, Bishop Wil-
son, about two years since, issued a decisive or-
der on the subject, as much distinguished for
energy as for wisdom and prudence. "The
existence of caste, as respects religion," he
says, "must cease, or we had better abandon
our missions at once." In connection with the
domestic relation he allows it to remain un-
touched, leaving it to be destroyed by the grad-
ual effects of Christianity, "although," as he
says, "I might have done well, like the apos-
tle, to require a full renunciation of all the heathen
customs."

It only remains to mention the results, thus
far, of the measures thus widely adopted. No
opposition was experienced, of course, from the
clergy and officers of the church; on the con-

trary, their cordial approval and co-operation
was given. Nor did the orders of the Bishop
meet with as much opposition from the native
Christians as was feared. A small portion of
decided Christians was found at every station.
New converts were admitted to Baptism, and
catechumens to confirmation, only on these
conditions. The congregations, too, have more
religious instruction than formerly; since the
number of European teachers have been in-
creased. At the end of the year 1835, there
were ten. The appointment of the well known
friend of missions,—Corrie, late Archdeacon of
Calcutta, as Bishop of Madras, is a favorable
omen for the extension of the kingdom of God
in Southern Hindostan.

So true is it, that sooner or later, the gospel
of Christ will abolish all distinctions of caste,
the world over; and that the day is drawing
near, when the great fact will be universally
recognized, that God hath made of one blood
all nations and classes of men.—Religious In-
telligencer.

From the New York Observer.

Further Disclosures of Maria Monk.—The
following notice of a forth-coming volume with
this title, has been sent us for insertion by a
highly respectable gentleman of our acquaint-
ance. We have not had leisure ourselves for
a satisfactory examination of the claims of
Maria Monk to credibility, and do not wish the
publication of this notice to be regarded as in-
dicative of our own opinions.

Further Disclosures of Maria Monk, &c.
with a portrait.—A second and last volume is
about to be published by this young woman,
which appears likely to excite still further in-
terest, not only for herself, but for ourselves.
This volume, which is of about the same size
as the last editions of her former work, (that is
300 pages 15 mo.) contains nothing before pub-
lished, but consists of matter wholly new. The
first half is a minute and able examination of
the evidence pro and con, relating to Miss
Monk's former work; and the latter part dis-
closures of events of which she was a witness,
in the Hotel Dieu, and of a mysterious retreat
of the priests and nuns, called Nuns' Island.

This volume, like the former, is written in a
plain and unadorned style, and like it also,
bears many internal marks of truth. What
may perhaps surprise some of the readers, it
contains not a word of asperity, from Miss
Monk, against those who have appeared as the
opponents or as the assailants of the authoress.
The whole narrative, on the contrary, shows a
spirit well corresponding with the subjoined
declaration which appears in the preface.

"Since the greater part of the following pa-
ges were prepared for the press, my character
and the truth of my book have been strongly
attacked by several persons. I do not enter-
tain any unkind feelings towards such as may
be honest in opposing me, nor do I fear the re-
sult; for I know I am speaking the truth, and
they will soon be convinced and acknowledge
their error."

Even if the opponents of this extraordinary
woman should not be "convinced nor acknowl-
edge their error," they certainly will find a
undance of new work to do, to rebut the num-
erous statements made in this volume; for it pre-
sents many new persons and details not hinted
at before, yet some of them calculated to awaken
the highest interest.

What is remarkable of some of them, allu-
sions are made in connexion with them to per-
sons and things outside of the convent, so that
a very convenient clue is often afforded to those
who wish to try the truth of the narrator by ac-
cessible witnesses.

The story of Miss Ross, which commences
on page 54th, may be referred to as one of the
most affecting brief and simple tales ever re-
corded, of the betrayal of a young and confid-
ing girl, thrown in an evil hour, and in conse-
quence of a sincere attachment, within the
power of nunnery craft and iniquity. The brief
explanation given of the history of the extraor-
dinary Jane Ray, is also not less affecting.—
If their former acquaintances can substantiate
these stories, or any material part of them, and
the Hotel Dieu is not speedily opened and ex-
amined, the citizens of Montreal must be made
of something else than flesh and blood.

But the citizens of the United States will re-
ceive with the deepest personal feelings, the
developments made in the sixteenth chapter re-
specting Nuns' Island. There Maria Monk
says she saw several young women who said
they had been secretly brought from nunneries,
and other places in different parts of our coun-
try, to conceal the crimes and the shame
brought upon them by their separation from their
parents and the guardianship of priests. And
she was assured, and had every reason to be-
lieve which her opportunities for obtaining in-
formation could afford, that this is what is con-
stantly carried on, under the strictest secrecy;
these visitors being generally restored to their
residences after the lapse of a few weeks.

Now this is one of the disclosures which
Miss Monk most hesitated to make, because she
always believed that when published her life
would be in danger. And indeed no one who
believes it true, can hesitate to think, that it is
one of the last things which the keepers of
nunneries would willingly have exposed. So
far as this statement is received even as possi-
ble, the people of the U. States, with one
voice decide, that nunneries shall cease, now
and forever, in our territory; and every legis-
lature in the Union must pass laws opening to
inspection all places for education. Such out-

Pages on morality and decency are the very things which have caused the suppression of convents in other countries. They are too much even for Spaniards, Portuguese, and South Americans; and North Americans cannot and will not endure them.

Some light is thrown by this volume, on the opposition which Miss Monk's disclosures have drawn forth from some of the Canadians. It declares that numbers of civilians, officers and others are occasionally admitted into the Nunery for purposes of a criminal nature, and although names are not mentioned, enough is said on this subject, to produce, if true, a strong sensation among those concerned.

One remark more before closing this notice of the "Further Disclosures." The public may rest assured, that this book has not been written with mercenary designs. Miss Monk was persuaded by her friends to furnish the materials; and yet measures have been taken to secure the profits of it for the support of herself and her child; those who have devoted time and labor to it, in no case having received more than a fair reward for them, at the common price.

From the S. W. C. Advocate.

THE TWO-FOLD NATURE OF CHRIST.

From a Sermon entitled Christ the Mediator.

By REV. DANIEL BAKER, of Ky.

But if the two-fold nature of Christ, be a mystery, I repeat it, it is a blessed mystery, full of sweetness, as well as of wonder. For observe;

How beautiful it falls in with the account given of our blessed Saviour whilst he tabernacled here on earth. In this account, circumstances of humility, and circumstances of grandeur, are made strangely and sweetly to blend together, indicating at the same time, both his human and divine nature. See the blessed Saviour in Bethlehem! born of a woman—born in a stable—and laid in a manger. Here are circumstances of humility pointing out his human nature. But mark the circumstances of grandeur denoting his divine nature. A star announces his birth, and angels sing his natal song! See him at the grave of Lazarus. He weeps like a man! Approaching the barren fig tree, he hangers like a man! And then with a word, withers the fig tree away, like a God! During a raging storm on the sea of Tiberias, he lay in the hinder part of the ship. With his head upon a pillow, he slept like a man! Being called upon, he arose and rebuked the winds and the sea. Like a God! Having wrought a stupendous miracle, he goes into the mountain apart to pray, like a man! And at the fourth watch of the night, he comes to his disciples, walking upon the water, like a God! O see the hope of Israel, on yonder bloody tree; nailed to the cross; he suffers, like a man! Then opens the gates of Paradise to the dying thief, like a God! In yonder sepulchre—alas, in yonder sepulchre, wrapt in a winding sheet, my blessed Jesus lies pale and cold in death, like a man! But, on the morning of the third day, by his own immortal energies, he bursts the bands of death and rose triumphant, like a God! And see him also, after his resurrection, meeting with his disciples: he takes a piece of broiled fish, and of an honey comb, and did eat with them, like a man! And then, he leads them out to Bethany, and blesses them, and he ascends in radiant majesty far above all heavens—a God confessed!—"God is gone up with a shout! The Lord, with the sound of a trumpet! Sing praises unto God; sing praises! Sing praises unto our King, sing praises!"

"All hail the power of Jesus' name,
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all."

For the Christian Secretary.

Mr. Editor,

It is probably known to yourself, and perhaps to many of your readers, that the New Hampshire Baptist Convention some few years since appointed a large committee to prepare an expression of the faith of the denomination in relation to the doctrines of the gospel, in the hope that the churches in that State would be led to adopt it. Desirous that our Churches in this state may have an opportunity to read it, I send you a copy of it. Some among us may be sufficiently pleased with it, to adopt it, as some Baptist Churches have done, besides those in New Hampshire. An uniformity in Church articles, is on many accounts desirable. I may say something on this subject hereafter. I will just add that in the regular copy, appropriate passages of Scriptures are referred to under each head.

A Connecticut Baptist.

I. Of the Scriptures.—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true centre of Christian union, and the supreme standard by which all human conduct, creeds and opinions should be tried.

II. Of the true God.—That there is one, and only one, true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son, and the Holy Ghost; equal in every divine perfection, and exercising distinct but harmonious offices in the great work of redemption.

III. Of the Fall of Man.—That man was created in a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the

world, of Satan, and of their own sinful passions, and therefore under just condemnation to eternal ruin, without defence, or excuse.

IV. Of the Way of Salvation.—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon him our nature, yet without sin; honored the law by his personal obedience, and made atonement for our sins by his death; being risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour.

V. Of Justification.—That the great Gospel blessing, which Christ of his fullness bestows on such as believe in Him, is justification; that justification consists in the pardon of sin and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through his own redemption and righteousness; that it brings us into a state of most blessed peace and favour with God, and secures every other blessing needful for time and eternity.

VI. Of the Freedom of Salvation.—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cordial and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ; which refusal will subject him to an aggravated condemnation.

VII. Of Grace in Regeneration.—That in order to be saved, we must be regenerated or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel; and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

VIII. Of God's Purpose of Grace.—That election is the gracious purpose of God, according to which he regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

IX. Of the Perseverance of Saints.—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their welfare; and they are kept by the power of God through faith unto salvation.

X. Harmony of the Law and Gospel.—That the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; that the inability which the Scriptures ascribe to fallen men to fulfil its precepts, arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

XI. Of a Gospel Church.—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights and privileges invested in them by his word; that its only proper officers are bishops or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

XII. Of Baptism and the Lord's Supper.—That Christian baptism is the immersion of a believer in water, in the name of the Father, Son and Spirit; to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour, with its purifying power; that it is pre-requisite to the privileges of a church relation; and to the Lord's supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

XIII. Of the Christian Sabbath.—That the first day of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes, by abstaining from all secular labor and recreations; by the devout observance of all the means of grace, both private and public; and by preparation for that rest which remaineth for the people of God.

XIV. Of Civil Government.—That civil government is of divine appointment, for the interests of good order & of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

XV. Of the Righteous and the Wicked.—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death.

XVI. Of the World to come.—That the end of this world is approaching; That at the last day, Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the

final state of men in heaven or hell, on principles of righteousness.

Church Covenant.—Having been, as we trust, brought by divine grace to embrace the Lord Jesus Christ, and to give up ourselves wholly to him; we do now solemnly and joyfully covenant with each other, to walk in him with brotherly love, to his glory as our common Lord.—We do, therefore, in his strength engage,

That we will exercise a mutual care, as members one of another, to promote the growth of the whole body in Christian knowledge, holiness and comfort; to the end that we may stand perfect and complete in all the will of God.

That to promote and secure this object, we will uphold the public worship of God and the ordinances of his house; and hold constant communion with each other therein; that we will cheerfully contribute of our property for the support of the poor, and for the maintenance of a faithful ministry of the Gospel among us.

That we will not omit closet and family religion at home, nor allow ourselves in the too common neglect of the great duty of religious training up our children, and those under our care, with a view to the service of Christ, and the enjoyment of heaven.

That we will walk circumspectly in the world that we may win their souls; remembering that God hath not given us the spirit of fear, but of power, and of love, and of a sound mind; that we are the light of the world and the salt of the earth, and that a city set on a hill cannot be hid.

That we will frequently exhort, and if occasion shall require, admonish one another, according to Matthew 18th, in the spirit of meekness; considering ourselves, lest we also be tempted, and that as in baptism we have been buried with Christ, and raised again; so there is on us a special obligation henceforth to walk in newness of life.

And may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will; working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen.

For the Christian Secretary.

A PERSUASIVE TO AVOID SIN.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.—1. John, II. 1.

Love controls the heart. The love of God shed abroad in the heart, is the most powerful incentive to holiness. The apostle John is emphatically called the beloved disciple. In writing to his brethren, he speaks from the experience of age, and from the fulness of a heart burning with constant ardor, and pure love for the perfecting of the saints. This blessed principle swayed his devotions, guided his pen, and drew forth the salutary instructions of wisdom. Observe the address,—my little children. These Christians, and all others who are properly called Christians, are little children. Being born of the spirit of God, they are little in their own esteem, humble in heart, and contrite in spirit, such, and such only, can enter into the kingdom of heaven.

The apostle mingled the tenderness of a parent, with the faithfulness of a christian minister in the whole of this epistle. Religious truth is no less solemn and divine, when mingled with tenderness and affection.

Here notice first, the caution.—That ye sin not.—Secondly, the remedy against despair.—We have an advocate with the Father.

First, Christians are cautioned that they sin not.

Sin being the transgression of the law, is exceeding sinful,—an abomination in the sight of God; and truly, it is a great trial to every one that is born of God. Let us observe in how many ways we are exposed to the power of sin.

First, neglecting this principle grace, so much the theme of this apostle, which is love, love to God, and love to the brethren. This neglect is sin, and the source of almost every sin. The christian who is languishing in the exercise of love, is backsliding, and in danger of being led away with the error of the wicked. Consequently, every sin urges forward to gain access to his heart, to fill the space thus vacated by love. Cold indifference to the state of the heart is apt to follow with the neglect of secret prayer. How deplorable such a condition! yet followed by exercises and practices still more deplorable.

The brethren do not seem so near as formerly, the family altar is frequently neglected, and the person who has thus sinned, will frequently find it a task to attend regularly to the worship of God at home, or with the brethren.

Further, sin will find an avenue to the heart by presenting the world under the forms of wealth, pleasure, and honor; and the unguarded soul is in constant and awful danger of being led away. Where, indeed, can we set limits to the ruinous transgressions of him who does not receive the caution, that he sin not.

The reasons for avoiding sin are many. First, Because it hardens the heart. We are cautioned lest at any time our heart be hardened through the deceitfulness of sin. Secondly, and principally because it is displeasing to God, not second in motive, but as hardness of heart prepares for other sins, so we should avoid its first appearance. But the holy character of God, must forever stand as the great and sufficient reason why we should avoid it.

Thirdly, The influence which a sinning professor casts around him, both on the church and on the world. Indeed a professor of religion who indulges in sin, effectually paralyzes the efforts of the church of which he is a member, and the influences of the ministry on which he

attends. And, finally, if he be a christian, the wandering professor will find that the Lord will visit him with stripes of correction. His soul must repent, his enjoyment of mind may be greatly destroyed,—his health taken from him, his property, his family, yes his own life may be suddenly taken away. "Every branch in me that beareth not fruit he taketh away." But where is his evidence that Christ is in his soul, if he does not manifest, and enjoy his spirit? Let every one who indulges in sin, even fear the wrath of the Lamb.

Let these motives, and more especially the love of God, being the things which the apostle here mentions, serve to preserve us, that we sin not.

Secondly, In the midst of our sins, and our many fears, if we sin, we have given way to temptation, we have hope against despair. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Are we sensible of particular sins, of many sins, let us confess our sins, and forsake them. Let us say with David, "Against thee, and thee only have I sinned and done this evil in thy sight. Restore unto me the joys of thy salvation, and uphold me with thy free pardon." Let us mourn with Peter, and seek pardon in the Lord Jesus Christ. We have an advocate with the Father—with the Judge—no decision can pass without his notice. He is Jesus the Saviour.—He is Christ the anointed.—He is the Lord our righteousness. Is he ours? Have we such an advocate? One who is worshipped by angels, yet pleading for us? for me!

"Then I'll retire to Jesus' feet,

And humbly own my guilt and shame,

There hope his flowing blood to meet,

And there confess how vile I am.

E.

For the Christian Secretary.

RELIGIOUS DECLENSION.

That it is a time of great religious declension in very many of our churches, seems to be universally acknowledged. This fact may be generally acknowledged, and perhaps lamented, without being seriously considered. Does it not become Christians then, individually and collectively, in view of the deplorable effects, and painful consequences attendant upon such a state of religious apathy and lukewarmness, to seriously, prayerfully, and immediately consider the causes which may directly or indirectly contribute to promote this state of things.

Decay of personal piety, or heart religion, though perhaps not the most obvious, is, nevertheless, the efficient cause of religious declension in practice. The neglect of personal piety, ordinarily induces a state of ease, carelessness and lukewarmness in the religious feelings—forgetfulness of duty—coldness in zeal and charity, and indifference in regard to the prosperity of the cause of God generally. Hence, religion having begun to decline in the heart, the effects are seen in the church, and in the whole christian community. This subject is so frequently discussed—its importance illustrated and enforced, both from the pulpit and the press (tending to this very point too,) I shall content myself with noticing briefly a few particulars indicating the decay of religion in doing which I would not be dictated by an uncharitable or censorious spirit.

When we observe professors of religion more captivated by light, though in their estimation very harmless, reading, than by the pure word of God, or religious works, and to the neglect of those, and prize every kind of knowledge almost, above religious knowledge, patronize any other paper rather than a religious paper, and become exceedingly amused and interested with the varied periodicals of the day, with the exception of those decidedly of a religious, and missionary character it affords strong presumptive evidence at least, that religion, (if they possess any,) has sadly declined in their hearts, and consequently produces very little effect upon their actions, and that they pay very little attention to the cultivation of personal piety.

Inconstant attendance on Divine worship, on the Lord's day, when it can possibly be avoided, (and here I do not mean that trifles constitute impossibilities, together with a listless, careless and inattentive manner, while in the house of prayer, are very strong symptoms of decay of personal piety, and a sad evidence of its want of cultivation. I do not indeed believe that

"Sunday's pieties blot out the knaveries of the week," any more than that one half day's attendance in the month is sufficient; but I do believe that a regular and faithful attendance on divine worship—a prayerful and devotional spirit in the house of prayer, to be not only pleasing to the eye of Jehovah—encouraging to the heart of the faithful pastor, and sets a goodly example before the rising generation, and a scrutinizing world; but is of incalculable benefit to the soul—an aid to the cultivation of personal piety, and true holiness of heart. The house of God may be considered a tolerable thermometer, indicating the degrees of cold and heat of those professing godliness.

When we observe Christians averse to religious meditation, or seldom engaged in it, we may justly infer that their personal piety is neglected, and that it will soon decay. Such persons will tell us, perhaps, that they "do not have time to think," and this may be true to a certain extent; but do those persons live without thinking? Are there not times when such persons' thoughts are fixed on subjects entirely independent of the avocations in which they are engaged? Are their thoughts then fixed upon God? Do they delight in His law—to meditate upon his exceeding great promises? Do they strengthen their minds in the day of prosperity by religious meditation—by contemplating the character of the adorable Jehovah, against the trials of the day of adversity? Some may tell us, it "hurts them to think"—to "meditate much!" are not such persons strangers to the joys of religious meditation? Are they refreshed from those unfailing springs which delighted the

Psalmist, and which have been the joy, and consolation of all true followers of the Lamb under every circumstance, in all ages of the Christian Church? Meditating upon one's own troubles—prognosticating evils to come—indulging in an unquiet, and unreconciled spirit to the wise dispensations of Divine Providence, is not religious meditation; these may do harm, whereas purely religious meditation would afford an antidote for trouble, give a vigorous and healthful exercise to the mind, and strengthen the religious character. I most cordially agree with the sentiment lately expressed by one of our physicians, who says, "I am of opinion cases of insanity very rarely occur from religious meditation alone." Away then with this opinion, it is a fatal delusion. I sincerely believe no possible harm can occur from properly thinking—meditating upon purely religious subjects; it is the want of thought upon religion which occasions the harm.

I recollect an aged disciple who has long since gone to his rest, who frequently addressed his brethren, and would generally preface his remarks by saying, "I have been thinking," or, "I have been meditating," upon this, or that truth, upon which he would comment. Is he the better christian who thinks most or talks most of religion?

It appears as if some persons cannot live without the atmosphere of excitement; excitement seems to constitute their chief enjoyment; hence they become so passionately fond of exciting scenes as to totally disqualify them for calm and serious thought. Are they religious persons? the meetings to which they would go, must be of a very interesting and exciting character, else their enjoyment ceases. The consequence is, the meetings are neglected; and they quietly sit down and wait until something very interesting and spirit-stirring occurs, as if they had nothing to do but to "wait God's time," as they say, hoping He will grant them His favour, and revive religion in their midst again in this own good pleasure, whether they do their duty or not. They look upon revivals as periodic blessings; consequently they expect they will periodically occur. These views and feelings produce an aversion to serious religious meditation, and can but lead to a decline of personal piety, the consequence is, religious declension.

When we observe persons recently denominated young converts, absent themselves for the most frivolous causes, upon the most trifling excuses, from the social prayer, and conference meeting, and especially from the covenant meeting, and when called for, and sought out from their hiding place, by some of their more faithful associates, begin to make excuses like these, "I have a call to make," or "expect to be called upon," "I must finish this book—shall have no other time," &c., perhaps a novel by the way, in short, when we observe, for the time being, the author of "Peter Simple," or some other popular writer demand, and receive their time and attention, to the neglect of the whole band of christians in covenant relation with them, it affords a sad evidence of neglect, and decay also, of personal piety. Oh! upon what slippery places do such professors stand! what a grief to the true—the warm hearted christian! what a trial to the faithful pastor! to say nothing of the spectacle it presents to angels and the ransomed above; to say nothing of the exhibition of ingratitude to God—to Him who bought them. If this is the case with any, is it at all wonderful that they do not "grow in grace," and increase in heavenly knowledge—progress in true wisdom and holiness of heart, is it wonderful that religion does not flourish in their midst?

Does it not indeed become christians then to beware, lest by neglecting the cultivation of personal piety—by neglecting to "keep the heart with all diligence," they grieve the Holy Spirit from them, and thus contribute very essentially to produce that state of feeling, so chilling, so deplorable; that state of feeling which ought most sincerely to be regretted, and its cause seriously considered by every true disciple of Jesus.

JUSTITIA.

THE FAR WEST.

Extract of a letter from Br. Richard Griffin, dated, Milwaukee, Wisconsin Territory, Dec. 22, 1836.

Br. Griffin went to Milwaukee last summer, and is sustained by the Home Mission Society. Among other things he says:

"The country in which I am located presents to the eye scenery differing considerably from any I have seen. The land is rolling, being neither hilly nor level. In this vicinity it is covered rather thinly with timber of much the same kind as in Connecticut, with the exception of chestnut, and a much larger portion of black walnut. There are also many openings, where in Connecticut there would be swamps of bushes, but here are levels covered with long coarse grass. This is also the case along the rivers, where the levels are frequently near a mile in width.

I should think one quarter of the land in this vicinity bears evident marks of former cultivation, bearing the name of Indian fields. One of these fields I was viewing a few days since, and could not see across it, though I thought I could see a distance of four miles: it was not entirely clear from trees. The hands that once cultivated these fields have mingled their ashes with the soil; and the descendants of the race with tearful eyes are bidding farewell to the graves of their fathers, while they are turning their faces westward—and it is often forced upon my mind that they are poor, neglected, and injured.

Crossing the river a few days since upon the ice, I stopped a few moments to see some men fishing. Near them were two of the red men engaged in the same employment, kneeling upon the ice with little if any clothing, except their buckskin mocassins and leggings, and blankets. One of the whites observed, the Nitches do not get much. True, thought I, in more respects than this. Had they been kneeling to the Great Spirit, it would have been well.

But while the whites are getting their country, they get not the gospel to comfort them in their present affliction, or to guide them to a better country. I cannot speak their language, nor have I yet found any that could speak English; so that I cannot teach them: would that I could. Many have already gone westward, and many others are out hunting, yet frequently there are numbers around, painted, and otherwise ornamented, according to their taste. I saw a few days since the wife of one of their head men. She had silver ornaments in her ears, of quantity more than sufficient to fill my hand. I thought she had made out in quantity what she lacked in quality, in comparing with some of our eastern ladies. But they are fast passing away, and soon what remains of them will be like the antiquities of another race which are found here. They do not appear to possess that bold independent spirit which I expected to see, but are rather retiring and inoffensive.

As there is no village within twenty miles of me, I have had nothing as yet to call me far from this place; or not sufficient inducements to meet the difficulties of travelling - so that I cannot give a very extended view of the country; but am informed that it is of the description I have given fifteen miles west - and beyond that, prairies next to boundless, interspersed however with timber land. On the whole a very pleasant country, but proving to many what the vale of Sodom did to Lot, a snare. The idea of obtaining wealth absorbs the attention of nearly all, and to obtain it no efforts are spared. Even those who once professedly set their faces towards a better country, appear to be very well satisfied with this; at least I cannot hear them say such things as plainly declare that they seek a better; nor is their number small.

I do not doubt, however, but what the state of society is better than in most places, if not than in any place of as recent date as this; as there are numbers that manifest a good degree of zeal for the improvement of morals, and there now are three churches in this place. But there is, I fear, little of the life and power of religion here. I trust there will be more, as there are some here who pray, and many as I trust who remember us. And I hope too, that the little band in Milwaukee, struggling with many difficulties, will be remembered before the throne of grace in particular. For the light must shine in this place, or darkness I fear will reign to a fearful extent in the country around, which is rapidly filling up with inhabitants. I think the Government will check the spirit of speculation in some way soon, probably by selling the lands only to settlers, as nearly all of it is in the hands of Government; and if so, the opportunity for doing good will be greater. There are other important places west of us, the religious state of which I know nothing about. Indeed, I do not know of another Baptist church in the Territory. But the providence of God favoring, I hope to visit them hereafter. It would be difficult at this time, because it could not be done without encamping out nights.

Yours, RICHARD GRIFFING.

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 11, 1837.

PORTER'S LETTER TO BEECHER.—We have received an anonymous note upon the subject of the letter above named, which letter was published in the Secretary of Jan. 23. The writer very justly presumes that we "have no wish to do injustice to a distinguished man and minister of another denomination." He also accompanied his note with certain marked paragraphs in the Connecticut Observer, which he wishes us to insert, in order to "set the subject in a somewhat different" (and as he believes) "in a truer light," and signs himself Justice.

Since receiving the note, the letter of Dr. Porter has been carefully re-perused, and also the marked paragraphs in the Observer, one of which is from the Boston Recorder. In neither instance can we discover any thing like a denial by Dr. Beecher or his friends of his belief in the sentiments, or philosophical mystifications referred to by Dr. Porter. On the contrary, we understand the remarks we are requested to republish from the Observer to amount to a decided reprehension of the original publisher of Dr. Porter's letter, (whoever he might be) as guilty of a breach of "the decencies of social life," the "privacy of friendship," and "a violation of confidence towards the venerable dead." The only thing named in the remarks which meets the case at all, is the fact of an avowed since made by Dr. Beecher of his sentiments, which the Observer says are allowed by the Presbyterian to be Orthodox. This, so far as we can see, is all the paragraphs contain which we are requested to publish, in favor of Dr. Beecher.

It may be proper here to remark, that it was not with particular reference to Dr. Beecher that we published the letter, but as an exposure of the dangers with which the ministry is surrounded, and a noble specimen in Dr. Porter of fraternal and ministerial, and christian fidelity. We give it as our opinion, that a large portion of the Congregational ministers in New England have quite as strong (not stronger reasons) to demand reparation for the charges against them in the letter, than Dr. Beecher has. In support of this opinion we quote only the following clause.

"I regret the impression you have been making, because the grand danger of the ministry has always been a tendency to modify the Gospel to appease opposition. There is a large number of orthodox ministers in New England who, from family alliances, from constitutional delicacy of temper, &c. &c. as I hinted above, will temporize, and make smooth work, from an honest conviction that a full disclosure of the truth would alienate their hearers. The bitter revivings of base men have been gradually and insensibly leading Calvinistic ministers to hide their colors, and recede from their ground. Dr. Spring's church at Newburyport, and Park-st., especially in Dr. Griffin's day, and a few others have stood like the Macedonian phalanx, but

others have gone backward. Caution, caution, has been the watchword of ministers. When they do preach the old standard doctrines, it is in so guarded a phraseology that they are not understood to be the same. You know as well as I, but I am not mistaken, thirty years ago, ten sermons were preached in New England on Total Depravity and Election to one that is preached on these doctrines now."

When such facts are announced by such a man, all the host need to take warning; and knowing well that Baptist ministers are subject to like temptations as other men, our object was to warn, enlighten, and guard others from danger; and not to reproach any one.

Dr. Beecher has nothing to fear from it. No one ever thinks the worse of a 130 gun ship for seeing a shot sticking in her hull; it only proves that she has been fired into, not that she is either captured or sunk.

We say further, that we have no sympathy for this extreme sensitiveness for the fame of men, who are already burdened with even such an unwieldy mass of it as Dr. Porter has in his letter alone ascribed to Dr. Beecher, notwithstanding all the complaints which are uttered.

The inhabitants of a city on the sea-board in time of war, are alarmed at the approach of a marine force, in proportion to the weight of metal which the assailant can probably bring to bear upon the city or its defenses. It is much the same with the church; she knows well that she has little to fear from men of small calibre. Such are not the men to reform or overthrow old systems, or introduce new ones. It is men of gigantic powers in the ministry who have propagated heresy or sustained truth; and for that very reason the eyes of the church of God should watch ministers with a vigilance proportioned to their power to inflict moral evil, or impart moral benefits. We close by saying, we to the cause of truth, we to the church of God, when men in the ministry become so great that their faith cannot be inquired into without meriting frowns, disquietude, and censure.

HARTFORD B. BIBLE SOCIETY.

At the Annual Meeting of the Hartford Baptist Bible Society, held at the meeting-house of the 1st Baptist Society, February 1st, 1837:

ALBERT DAY, was chosen President.
JESSE SAVAGE, 1st V. President.
J. B. GILBERT, 2d V. President.
WATERMAN ROBERTS, Treasurer.
JEREMIAH BROWN, Secretary.
GEO. O. SUMNER, Solicitor.
AARON CLAPP, Auditor.
EDWARD L. BROWN, Auditor.
The amount contributed by the Society the last year was \$503.

BAPTIST GENERAL TRACT SOCIETY.

The Circular of the Board of Managers which follows these remarks, was promised in the last Secretary to be forthcoming this week, accompanied with advice, &c. The Executive Committee of the Connecticut Branch of the Baptist General Tract Society, consisting of J. B. Gilbert, J. Brown, J. Braddock, P. Canfield, and E. Bolles, met on Monday evening of this week, and feeling a deep interest in the prosperity of the Tract cause, are desirous to accompany the Circular of the General Society with an expression of their opinion of the immense importance of the subject embraced in the address of the General Committee, and to urge the pastors and churches to give it that attention which is its due. Next to the Bible, the circulation of tracts is one of the most powerful agencies now in use by the church; and the Executive Committee advise the churches to take immediate action upon this call; to raise their funds and forward them directly to Dr. Gordon Robins, of this city, who is Treasurer and Agent of the Conn. Branch, and by whom all monies so raised will be duly accounted for.

Our brethren will at once see the propriety of this course, and that while we have a Branch Society, all monies raised by our denomination in this state for tracts, should pass through our own treasury, and the hands of our own Executive Committee as the only regular channel. With these remarks, and ardent desires that the call will be liberally responded to, we submit the

CIRCULAR.

To the Baptist Churches in the United States:
Dear Brethren,—The Managers of the Baptist General Tract Society, deeply sensible of their responsibility to you and to a peering world, and placed in a post of observation where the destitution of religious instruction, such as it is the design of the Society to furnish, continually meets their view—help leave to address to you their imploring plea for help. They believe that the one hundred and sixty publications which they have prayerfully selected and sent forth will not suffer in comparison, so far as their adaptedness for usefulness is concerned, with any similar publications, or perhaps any other, unimpaired writings. These also present a superior claim to the confidence of the Baptist churches, from the fact that they are intended to utter the unimpaired language and sentiments of the Bible, on all its doctrines and ordinances. The plea of our denomination has always been for the whole light and truth of God's holy word.

When you consider the immense field which is opened for the circulation of our Tracts in this country, and wherever the English language is understood, and the special claims of the more destitute regions, we cannot doubt your desire to co-operate with us, promptly and efficiently in this labor of love, by furnishing the means as God has named you, for sending abroad these messengers of truth. We would gladly send to all of you a living messenger to plead this cause, and exhort you to think to go and relieve our necessities. But as this is attended with much expense, and delay, we venture, in this public, to solicit your early attention to this important subject.

All you be pleased, prayerfully to consider your obligations to our glorious Redeemer and the promotion of his cause by the use of approved instrumentalities. And while Burma, China, Germany, and Greece, as well as our own destitute churches and unevangelized population, are calling on you for religious Tracts, may we not hope that you will consent to take up a public collection in behalf of this object, by the first of April next—that your offerings may be brought to us by the brethren visiting Philadelphia the last of that month, to attend the anniversary which will then occur. Our prayers are unto God that He may incline you to a more liberal effort in this good cause. And while you and we will rejoice together in all the good accomplished, to Him shall be all the glory.

By order of the Managers,
WM. T. BRANTLY, } Committee.
J. M. ALLEN, }

MINISTER'S MEETING.

The meeting, advertised in our last, will be held at the First Baptist Meeting-house in this city on Tuesday next at 2 o'clock, P.M. We indulge the hope that there will be a full attendance, and that great good will result from this interview of our Ministering Brethren. Public services may be expected in one or both of the Baptist Meeting-houses in the evening of that day, and at other times, of which due notice will be given.

JOURNAL OF THE AMERICAN TEMPERANCE UNION.—We have received the first number of a monthly paper entitled as above. It is issued by the Union whose name it bears, is handsomely printed in quarto form, and will be published on the 15th of every month, at No. 146 Chestnut St. Philadelphia. Single papers one dollar; ten copies to one address \$5; twenty copies \$10. Payments always in advance. Its motto is "Total abstinence from all that intoxicates."

This number contains a lucid and powerful address to the President of the U. S. and the Governors of the provinces, states and territories of America; to Legislators; to Magistrates and all licensing officers; to manufacturers and vendors of intoxicating drinks; to farmers and parents; to young men; to women; to teachers; to ministers and christian churches.

It is believed great benefit will result to the cause at large from this source.

NANCY LE BARRON.—This is the title of a new number of the Temperance Tales, by Sargeant; published by Wm. S. Dannel, Boston. The author sustains himself fully in this number, and we have seen no former one that exceeds it. We shall give our readers a taste of its caustic representations next week.

SUNDAY BAP. ASSOCIATION, GA.—Some one has kindly furnished us a copy of the minutes for 1836. The association met in Liberty Co. Nov. 11th and 12th, 1836. Sermon by the Rev. J. S. Law, from Math. x. 52. Rev. J. L. Southwell, Moderator, and J. O. Seiver, clerk. Baptized 270; total number in fellowship 4033. We can find nothing in the minutes whereby to determine the number or the names of ministers in the association.

Resolutions were passed in favor of establishing a Baptist college in Georgia; also in favor of missions at home and abroad, of temperance, of educating young men designed for the ministry. A resolution was passed recommending to the churches the importance of reaching out such young men of promise as God may have given them, and of leading them forth into the Vineyard of the Lord. This is followed by a resolution expressing the opinion "that the churches are the only proper judges of the moral and intellectual qualifications of an individual to preach the gospel; and it was therefore recommended to the churches to use more caution in licensing brethren to preach. The 41st minute is gentle, laconic, and sweetly ambiguous; it is this:—"Resolved, that Northern abolition is anti-scriptural, and is regarded by the delegates of this association with honest indignation." It is not said that Southern abolition (which is all that is contended for) is anti-scriptural.

Four union meetings are appointed for the year. These are often blessed seasons. The circular letter is on the subject of sustaining the Bible cause; every argument of which applies with equal force to heathen in either hemisphere.

MONTHLY CONCERT.—The alteration of the time of holding this concert from Monday to Sunday evening has been repeatedly urged by us, and in many instances we have heard of the change being adopted with advantage. We received a letter from a brother at the east informing us of a large and important church in one of our cities having adopted it recently, and we perceive by the papers that the subject is gaining regard in the religious community. A correspondent of the Buffalo Spectator inquires why the concert may not be held on Sunday as well as Monday evening? The Christian Watchman says, "We know of no objection to the change." For ourselves, we believe the concert will continue to be thinly attended until the change is generally adopted. The advantages of the change we will not repeat; but they are, as we have once and again clearly shown, very great.—N. Y. B. P. Register.

To these remarks we respond a hearty—*so be it done*. We have heretofore urged the change, and now suggest that the readiest way to effect it is for individual churches to hold the concert on Lord's day evening, till so many shall have adopted that evening, that Monday evening being no longer in general use, all will meet on the evening of the Lord's day.

Baptist Publication Society. The projected organization of a society with the above cognomen will be duly considered; and opinions concerning it, whatever those opinions may be when formed, will be frankly announced. On this we venture to suggest now, and that, if a National Hymn Book is wanted, we recommend that compiled last year by Elders James H. Lindsey, and Gustavus F. Davis, and stereotyped and published by Canfield & Robins, of this city. The general and increasing appreciation awarded to it, no less than its intrinsic merits, and the extremely low price at which it is sold, all combine to bespeak for it the patronage of the entire denomination. Neither the compilers or publishers say this, but an indifferent person.

Revel in Wilmington, Del. The following extract of a letter from brother C. W. Denison, will afford some pleasure to the friends of Jesus. The conversion of a sinner, and the upbuilding of a church disposed to exhibit the benevolent principles of the gospel in the midst of churches professedly in favor of, but practically opposed to that benevolence, is a cheering omen.

As the Lord has graciously begun so may he continue to succeed the labors of his servant in that field, and multiply the trophies of his grace, adding daily to the church such as shall be saved.

The remarkable cheapness of their purchase, considered in connection with the present pecuniary weakness of the church with which we trust, induce our favored brethren to aid by Denison, should he come this way as proposed. This letter is dated

Wilmington, Feb. 3, 1837.

Dear Brother,

There are probably some persons in your State who will be glad to learn that the work of the Lord still continues among my people in this city. Last Sabbath a large concourse visited the waters of the wan-

stained Brandywine, where I had the pleasure of baptizing six converts, who, it is hoped, are among the elect in Christ Jesus. I assure you it is good to be here. Our meetings are well attended, and free from every thing like human machinery. All is still, attentive and continuing.

I trust, also, there are some who will esteem it a privilege to hear that we are now furnished with a commodious Meeting-house. The circumstances by which it came into our possession are among the clearest evidences of an overruling Providence in favor of our denomination, with which I have ever become acquainted. It is a stone house, 62 by 42, on a lot 85 by 75, formerly occupied by the Second Presbyterian Church. There is adjoining it a comfortable brick Lecture Room, sufficiently spacious. Both the buildings have been purchased, including all the necessary appliances of a church, such as stove, lamps, &c. for \$3,000. The terms of payment are, \$750 in all the month of May; \$750 in six months thereafter; and the remaining \$1500 to be on interest as long as we think prudent. We expect to have possession very soon; and are assured that several of the pious holders of the former congregation, (their church being quite broken up, and feeling unable to build,) will retain their seats with us, from attachment to the house.

Oh, my brother, let it be your prayer for us that we may be humble under the gracious manifestation of the hand of God. My only object in mentioning these cheering facts is to bespeak for our infant church the united supplications of the children of the Redeemer; and to prep such of them as may be disposed to aid us, for my contemplated visit to New England in the spring. I suppose it is known to you that this branch is but about eighteen months old, and that it is now under the labors of its first Pastor. We yet feel our weakness in ourselves; but are in some measure strong in the Lord. The influences of wealth in other denominations, and (I blush to write it,) the ultra sentiments of the Back Rock Baptists in this State are against us. We stand alone here in favor of the gospel institutions of the day. We therefore look with prayerful confidence for aid from abroad. God grant that we may not look in vain!

Yours most unworthily in a precious Christ.

CHARLES W. DENISON.

General Intelligence.

Dr. \$1 for \$5,000 in favor of Texas.—A gentleman recently from New Orleans, stated yesterday to a merchant of this city, that he was in a well-known great commercial house in New Orleans at the time a draft was presented by a respectable looking man in the military dress of an officer. The applicant inquired of the chief of the firm—whether the draft was good? The merchant replied in the affirmative, and accepted it accordingly. After the military gentleman had gone out, the acceptor told our informant, that it was a draft from General Santa Anna in favor of Texas—for five hundred thousand dollars.

Philadelphia Inquirer.

LEGISLATURE OF N. Y.—The following scrip is cut from a Utica paper.

The House, in committee of the whole, Mr. Westlake in the Chair, resumed the consideration of the bill to incorporate the American Bible Society.

A long debate ensued, somewhat sectarian in its character. Mr. Hubbell opposed the bill as a measure designed to confer undue power on Presbyterians. Messrs. Bradish, Zabriskie and T. W. Tucker, supported the bill.

Mr. Hubbard offered a resolution requiring the American Bible Society to pay \$40,000 to the Baptist Bible Society, the amount of which the Baptists contributed before their withdrawal.

Mr. Talmadge remarked that the Baptists had received \$10 from the American Bible Society, for every dollar contributed.

This section was rejected; and the whole bill finally agreed to, when the committee rose and reported. In the House, the question on agreeing with the Committee of the Whole, in favor of the bill, was taken by yeas and nays, and carried, 64 to 43.

The Augusta Geo. Courier Jan. 11th, says: While the workmen were engaged yesterday in excavating the earth on the 23d section of the Georgia Railroad, the embankment fell in and buried 8 men, 6 of whom perished before the earth could be removed.

We learn from the New Bedford Mercury that on the 31st of December last, there were at sea from the district of New Bedford two hundred and twenty whale vessels including ships, barques, brigs, and schooners.

MARRIED.

At Fayetteville, N. C. by Rev. Jas. Douglass, Mr. John Banks, of Wilmington, to Miss Louisa S. Withers, formerly of Hartford.

At Rome, Ashtabula Co. Ohio, by Rev. Judah L. Richmond, the Rev. E. H. Hamlin, late student of Hamilton Theological Seminary, to Miss Lucretia R. Griffling, daughter of Mr. Benjamin Griffing, all of Rome.

At Willington, February 1st, by Rev. J. Chaplin D. D., Mr. Andrew H. Fuller of Mansfield, to Miss Harriet Preston of Willington.

At Columbia Co. Ga. Nov. 10th, by Rev. Mr. Hard, Mr. Nelson C. Trowbridge, Merchant, of Augusta, to Miss Evaline T. Olive, daughter of Capt. John Olive, of the former place.

At Hampton, by Rev. Mr. Cushing, Mr. Willard Lyon, of Ashford, to Miss Harriet Pearl, daughter of the Hon. Philip Pearl, of Hampton.

In Sandusky, Feb. 4 by Rev. J. Wilder, Mr. Miner C. Merrill, of Champlain, N. Y., to Miss Mary W. Merrill, daughter of Samuel Merrill, Esq. of Sandusky.

DIED.

In Springfield, (Williamson) on the 6th ult., Lucius D. aged 3 years, son of the 16th, Phineas Erskine, aged 3 months, sons of Mr. Micah Pennington.

In New Milford on the 13th inst. Mr. Jesse Hallock aged 72. In full confidence in Christ. Also on the 18th inst. Mr. John Taylor.

At Olive, Ulster Co. N. Y. on the 6th of Dec. last, Elder Win Warner, aged 76. He had fought a good fight, endured hardships as a good soldier, and struggled through trials known to but few. "They that be wise shall shine as the sun."

In New Milford Dec. 9th Mrs. Irena Buck, wife of Mr. Solomon Buck, aged 72.

At Windsor, on the 26th ult. w. d. w. Mary Birge aged 94.

Mrs. RACHEL BROWN, wife of Mr. William Brown, whose death in this city was announced in the Secretary of last week, was an exemplary christian; and during her last illness which continued about nine weeks, was the subject of uncommon manifestations of the gracious presence of God her Saviour. She was born in Simsbury in this county, and was brought up in the Congregational denomination. After her residence in Hartford, and experiencing the forgiving love of God, she was led to a close and protracted examination of the subject of gospel ordinances; which resulted in clear and scriptural views of her duty to be baptized as a believer, and unite with the visible church. To this ordinance she submitted and became a member of the Baptist church, then under the pastoral care of Elder S. S. Nelson. From which time till her death she sustained her christian profession with honor to the cause and herself. Both she and her husband were persons of rather frail constitution, and their health was often interrupted. Though childless, they lived together in great harmony almost fifty years; Mrs. B. always fulfilling with fidelity and much affection the de-

ties of a prudent, discreet, industrious, and pious wife. After having arrived at a good old age, and to bring her in as a shock of corn fully ripe in her season, her heavenly Father was pleased to bring up her exulting illness. But this was manifestly overruled for her perfection in grace. She had put her trust in God, and he forsook her not. It is to magnify his loving kindness, and encourage others, that it is deemed proper to give a few particulars of her faith and piety.

Being persuaded that she should not recover, she embraced opportunities when mitigation of pain allowed her to converse, literally to set her temporal house in order for her departure. When asked by her husband if she did not fear to die? O no, said she, no more than I should to go on an excursion upon the steamboat to visit my friends. True, the last pang may be severe, but it will be momentary. But you must go through the dark valley alone, we cannot go with you. No, no, not alone exclaimed she with extended arms; Jesus stands thus, to receive and accompany me through. At another time she was asked by her husband, if she could give him up? Yes, said the sufferer, I have given you up; till I did so I did not realize it, fully that I had a whole and complete Saviour. Now he is wholly mine; he will not become so till the whole heart is his. I feel sorry for you; I have soft hands to minister to me in my pain, and tears of affection fall around and for me. But who will thus minister to you I know not; but leave it with the Lord, who will sustain you.

To the inquiry whether her spirit would recognize that of her husband, should they meet in heaven, she replied after consideration, yes, I think so; but not in any relation to each other, or with affection for each other more than for any one else; for there they are neither married nor given in marriage, but are as the angels; every vessel will be full, every soul perfectly happy. On another day he asked her if she did not feel disquieted that her Lord held her so long under such severe sufferings instead of taking her home, as she was ready to go? Her eyes were at once fixed upon the inquirer, with unwonted brightness, and with animation of countenance she raised her hands and replied—Do you call this suffering? It is not worthy the name. Look at these hands they are not pierced with nails; nor are my feet spiked to the post. I have no gall and wormwood given me to drink; no enemies wag their heads and taunt me with reproaches, but I am surrounded with the kindest of friends. And what is more than all, that dreadful Eloi, Eloi, Lamma Sabachthani—My God, my God, why hast thou forsaken me? Oh the Father I do his face—what suffering! Not so with me; my blessed Lord has not hidden his face one moment, but shines with increasing splendor upon me. No, never let me tell of suffering. Thus she lived on, from day to day, receiving the end of her faith, and that faith rising while the body was sinking, till in the full possession of her reason, and without any apparent pang or groan, she sweetly breathed out her soul to God who gave it.

Such are the effects produced by a vital union with Christ; what other blessing can equal it? Surely none.

The Treasurer of the Convention acknowledges the following sums for Domestic Missions, by hand of R. V. George Phippen.

Of Rev. Augustus Bolles,	5 00
A friend in Northford,	1 00
do.	1 00
Contribution in Wallingford,	4 29
Deacon Alma Hall, do.	2 00
Deacon Lyman Miller, do.	1 00
Alma Ives Hall, do.	.50
Margaret Hall, do.	.50
Rev. Alva Gregory (Weston),	4 10
Walker Sherwood, do.	3 00
Deacon David Siliman, do.	4 00
David Siliman, Jr., do.	1 10
Eli Addams, do.	3 10
2nd Church in Danbury,	2 50
A friend in New Milford,	.75
Contribution in Meriden,	5 10
Subscription in Southington,	12 12
	\$51 16

Also for Home Mission, hand of the same, Of Church in Southington, \$9 10

The Treasurer of the Connecticut Baptist Bible Society, acknowledges the receipt of thirty-five dollars from the Church in Haddam. Thirty dollars of which is to constitute their Pastor, Rev. Alfred Gates, a life member, hand Rev. J. Cookson.

From the Church in New London, to constitute Elder Alvin Ackley, a life member, 30 10

NOTICES.

The Board of the Connecticut Baptist Convention will hold their next quarterly meeting at the Baptist Literary Institution in Suffield, on Tuesday the 21st inst., at one o'clock P. M.

By order of the President,
O. ALLEN, Sec'y.

Bristol, Feb. 1st, 1837.

The Board of the Connecticut Baptist Educational Society, will meet at the house of the Rev. N. Wildman, in Suffield, on Tuesday the 21st of Feb. next, at 5 o'clock, P. M.

H. WOOSTER, Sec'y.

Deep River, Jan. 30, 1837.

THE MIDDLESEX COUNTY TEMPERANCE SOCIETY.

Will hold their next meeting at the Methodist Chapel in Mechanicsville, (East Haddam), on Tuesday the 21st of Feb. next. Delegates will meet at 11 o'clock, A. M. Public address at half past 1 o'clock, P. M.

H. WOOSTER, Sec'y.

Deep River, Jan. 30, 1837.

CONN. LITERARY INSTITUTION.

There will be a public examination of the Students of this Institution, on the 21st of February next, commencing at 9 o'clock A. M. Friends of the Institution are respectfully invited to attend.

The Spring Term will commence on Wednesday, the first day of March next.

WM. H. SHAILER.

Suffield, Jan. 30, 1837.

NOTICE.

An adjourned meeting of the Trustees of the Connecticut Literary Institution, will be held in Suffield, at the Institution, on Tuesday the 21st day of Feb. next, at 1 o'clock P. M. It is hoped there will be a punctual attendance.

GEO. PHIPPEN, Sec'y.

Jan. 30, 1837.

At a court of Probate holden at Suffield, within and for the District of Suffield, on the 30th day of January, A. D. 1837.

Present, LUTHERA L. COOK, Esq., Judge.

On motion of the Administrator on the estate of Leonard J. King, late of Suffield, within said District, deceased.—This Court doth appoint the 20th day of February next, at 2 o'clock P. M. at the Probate Office in said District, for the hearing, allowance, and settlement of the Administration Account on said estate.—And doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard thereon, by advertising the same in a newspaper printed in Hartford.

Certified from Record.

L. LOONIS, Judge.

POETRY.

From the Churchman.

We have seen his star in the East—Gospel of St. Matt.

In heaven's blue depths, afar,
It burns, all radiant and serene,
Mid sphered moon and star,
Suspended there since time hath been
Full orb'd and glorious it arose
Among those congregated spheres,
Ordained to mark the dawn and close
Of days, and months, and circling years.

What hand divine hath placed
This new and stranger star on high?
What mighty finger traced
Its kindling path along the sky?
Those strong and ancient orbs roll on,
Brilliant and silent, as of old,
When their wide courses were begun
And God their myriad number told.

Among their host this shines
With a serene and golden gleam,
Darting its trembling lines
Athwart the moonlight's silver stream;
A deep and solemn lustre shed
Upon the azure orb above;
A tremulous and tender glow
Upon the sleeping earth below.

Sages its rising hail
With gladness from their distant hills,
Where stars beam wan and pale
O'er Araby's bleak plains and rills;
Joyful they mark the hope of day
For moral night, in every ray,
And truth from heaven's eternal springs
Borne out on mercy's golden wings.

Behold them on their way!
Girded they tread the burning sands,
Braving the ferid day,
And the wild desert's lawless bands;
The weary leagues all patiently
In long and painful travel pass'd,
The mountain scaled, and cross'd the sea,
And their far journey is gained at last.

Adoringly they bow
Before the lowly infant there;
And gifts are proffer'd now,
With worship meet, and votive prayer,
Gold, royalty and richly wrought
'Neath Southern India's ardent sun;
And costly myrrh from Saba brought,
And frankincense from Lebanon.

In him they hail the child
Promised from ancient days to man;
Shiloh! whose glory mild
Along the night of ages ran;
Whose glorious report was heard
And seen in type and prophecy;
When nature's fainting heart was stirred
With hope of rescue from on high.

Deliverer and King!
Whose star and sceptre kindling rolled
In vivid picturing,
Before the Gentile seers of old;
His dawning light o'er earth is poured
As sunshine from the glance of morn;
The angel messenger adored,
The uncreated Word is born!

And oh! the star that went
Before the eagle's path sublime,
Up the far orient
Higher and brighter yet shall climb;
And nations sitting in the dust
And gloom of sin, shall lift their eyes,
And fixing there their only trust
Be led in mercy to the skies.

O'er every work of sin
The Saviour's kingdom shall prevail;
The Gentiles shall come in,
From isle, and sea, and plain, and vale;
And Israel's sons from stranger lands
Again shall throng their ancient seat,
To God lift up their holy hands,
And worship at Messiah's feet.

Oh! may we welcome him
With holy joy and praise sincere,
Meek prayer, and fervent hymn,
Firm faith, and love's repenting tear!
And may our hearts be gladly striven
Fit offerings—in his blessed path;
And may we live, "as not our own"—
But saved, redeemed, by Him from wrath.

J. W. B.

PRINCIPLES OF VEGETATION.

Wheat.—At the British Association in Bristol, Mr. O. Webb Hall read a communication "On the acceleration of the growth of Wheat." He called the attention of the meeting to a statement of facts, by which it would be seen that the usual period allotted to the occupation of the ground for a crop of wheat might be very materially abridged. At an average this might be estimated at ten months, though 12 and 13 were not unusual, and 8 might be considered as their shortest period for the ordinary wheat. By a selection of particular seed, and a choice of peculiar situation, wheat sown in March, has been on different occasions, ripened before the middle of August, a period scarcely exceeding five months. Mr. Hall considered it an unquestionable law of vegetation, that the offspring of a plant of early maturity seeks to become so likewise, even when placed in unpropitious circumstances, and that it recedes with reluctance from the condition of its parent. Hence the seed of a crop which has been ripened in five months, has a better prospect of producing her crop equally accelerated, than that from a crop which has been longer in ripening. He also asserted, that the acceleration of a crop has been farther promoted by a thick sowing,

which might be considered advantageous in checking and stopping the mildew.

Dr. Richardson referred to the remark of Humboldt, that, in South America the wheat crop was ripened in 90 days from the period of sowing, and stated that about Hudson's Bay this period was only 70 days. He suggested the probable advantages that might arise from importing seed from the latter country for the purpose of Mr. Hall's views; but this gentleman stated that he had found that seed imported from a distance, (and he had tried some from Italy,) was liable to become diseased. As connected with the subject of the acceleration of the growth of seeds, Professor Henslow mentioned results of experiments which he had tried upon seeds of a species of *Acacia*, sent by Sir John Herschell, from the Cape of Good Hope, with directions that they should be steeped in boiling water before they were sown. Some of these were kept at the boiling temperature 7, 9, and 16 minutes, respectively, and had yet germinated very readily in the open border; while those which had not been steeped did not vegetate. It was suggested that these facts might lead to beneficial results, by showing agriculturists that they may possibly be able to steep various seeds in water, sufficient enough to destroy certain fungi or insects, known to be destructive to them, without injuring the vital principle of the seed itself. Mr. Hope mentioned a practice common in some parts of Spain, of baking corn to a certain extent, by exposing it to a temperature of 150 degrees or upwards, for the purpose of destroying an insect by which it was liable to be attacked. Dr. Richardson mentioned that the seeds sold in China for the European market were previously boiled, for the purpose of destroying their vitality, as the jealousy of that people made them anxious to prevent their exportation in a fitted state for germination. Upon sowing these seeds he had, nevertheless, observed that some few of them were still capable of vegetating.

AURORA BOREALIS.

On the evening of the 25th of January, 1837, there was witnessed in this vicinity, the most brilliant, splendid, and in every respect, most interesting and remarkable Aurora borealis that was ever seen in these latitudes. Exhibitions of such unexampled grandeur, are not infrequently in the polar regions, but are never, or seldom seen below sixty degrees of north latitude. There exists no record of a phenomenon within the region of the U. States, which can be compared to it. Every person who viewed it, must be sensible of the entire inadequacy of a verbal description, to paint to the eye and the apprehension of another, the majestic sublimity of the scene. I shall not attempt it, my object being merely to record a few facts, as the result of my observation.

When I first noticed the phenomenon, at half past six o'clock, there appeared then to be forming two arches of unusual brilliancy, each about 5 degrees in width at their base, issuing up from a bank of umbrageous vapor, which rested all around, in the northern horizon, to a height of 10 or 15 degrees. These arches, the one in the W. N. West, and the other E. N. East, sent up, with a quick wavy motion, a stream of crimson light, to an altitude of 45 degrees, not very much unlike the commencement of a rainbow while yet the two lower segments of the bow are formed, but with this difference, the streams shot up in straight lines towards a common centre, or focus, near the Pleiades. At 15 minutes before 7, the number, height, and vividness of these streams had surprisingly increased. They now not only shot up higher, with a quicker motion, and a deeper red, but they expanded over a broader azimuth of the horizon. Their prismatic colors assumed a deeper crimson as their breadth diminished. Their form, in general, resembled the zones of an artificial globe, inverted, uniformly converging from their base to a common focus, a little south of the zenith.

I took some pains to ascertain the true point of convergence to which the infinite variety of conical cones, pyramids, and shears of flame aspired. As the stars shone in full lustre near the zenith, it was not difficult to fix this point, at farthest, within a degree or so. Accordingly, I observed, that all the pencils of flame had a common apex, in a line between Eta Tauri and Eta Geminis, and that this point did not follow the apparent westward motion of the celestial sphere, but seemed to maintain early the same position near the zenith, the stars passing by it at the rate of a fourth of a degree in a minute. The north polar distance therefore, of the convergent point, was almost exactly equal to the complement of the obliquity of the ecliptic, or about 67 degrees. I am not positive that the convergent point did not have a motion southward, during the progress of the phenomenon, as the radii of the Aurora lengthened; but it was quite obvious that the radii tended to, or had their vertex in the same meridian. At 5 minutes past 7, the convergence of the radii at the vertex, like an expanded umbrella, spread out towards every point of the heavens, was perfect, and the whole grand phenomena of the scene was, at this moment, indescribably imposing, magnificent, and complete. It required to great coloring of fancy to imagine that the walls which sustained the dome of the heavens were on fire, and that the flames thereof had gone up to the centre. It is not meant to be stated that the Aurora at any time shot up from the south, but that the purely light from the north, skirted with a beautiful pea green, and those of a yellowish grey from the N. West and N. E., fringed with violet, with the broader arches of crimson and purple which shot up, simultaneously, from the east and west, all met in a focus in *medium caeli*, and thence diverged again southwardly, exhibiting an order of appearances the reverse of that which had marked its progress towards the zenith from the north. The base of the Aurora now occupied more than 200 degrees, or more than half the circumference of the entire horizon. It was, I think, at this period, that the aurora had arrived at the meridian and summit of its splendor; for soon after, the flames became less frequent and vivid; the divergence from the zenith towards the south disappeared, and the light from the north streamed not up so far towards the zenith.

Between 8 and 9 o'clock, most of the unusual and striking appearances had subsided, and I was about to suspend my observations, when the scene revived again, and after an interval of 20 or 30 minutes, became, for a short time, truly magnificent. In the early part of my observations, I placed a magnetic needle, to test, or rather to verify the magnetic theory of these phenomena. Two assistants and myself watched the needle, alternately, for two hours, but without the satisfaction of any evidence, that the needle felt, in the slightest measure, the inspiration of the scene. I thought if it had ever betokened any sympathy in the most violent agita-

tion of the northern lights, it would now be too manifest to be mistaken. I even tried hard to see it move, but in vain; it slept, unexcited, through it all. If there be any thing strange in this, it is the more so, because the convergent point of all the radii of the Aurora appear to be not only in the magnetic meridian, but in the elevated pole of the dipping needle produced, viz. 67 degrees from the north pole of the heavens.

New Britain, Feb. 1, 1837.

The rate of this motion is not stated with confidence—my attention to this part of the phenomena was not given with sufficient scrutiny to enable me to decide that the convergent point itself had not a gradual motion to the west. A review of my minutes partly induces me to suspect such a motion. But this much is certain—if it had any such motion, it fell far behind the motion of the sphere. B. Northern Courier.

Connubial Affection.—A correspondent of the Newark Advertiser, gives the following interesting incident, which took place during the trial of Richard White, for setting fire to the Treasury buildings, at Washington:

In the course of the trial, the most clever and celebrated thief takers have been examined, and scenes of ingenious villainy have been disclosed which have inspired us with wonder, approaching to admiration. There was a beautiful woman examined—a Mrs. Baldwin—to prove that she overheard White telling her husband that he had succeeded in setting fire to the Treasury. 'Where is your husband?' asked the Counsel for the prisoner. She paused for a moment, a hand beautifully formed of ivory whiteness was passed over her dark and drooping eyes, and then in a low voice answered; 'he is in the State's Prison in New Jersey.' 'And were you not in the State's Prison?' 'Yes, when I went to see my husband.' 'But were you not confined there for an infamous offence?' 'No.' 'Were you never charged with an infamous offence?' 'No.'

The Court suggested to Mrs. Baldwin, that she was not compelled to answer that question. She paused as if to summon all her energy, and then lifted her head exhibiting a countenance lighted up with more than ordinary intelligence and energy, she answered, 'I will tell. Yes sir, I was charged with taking to my poor husband, instruments to enable him to escape from prison, and (raising her arm and her voice at the same time) I did it. If you call that an infamous offence, I do not.' There was a sudden and universal burst of approbation from every part of the Court room, to recompense this display of conjugal devotion and fidelity, and it could not be repressed, until it had found full vent.

INFLAMMATION OF THE THROAT CURED BY ALLER.—Powdered alum applied by the finger to the part affected, very seldom fails to cure inflammation of the throat in a few days. The efficacy of this remedy, says the author, is as marvellous as it is rapid. Employed the first, second, third or fourth day, while there is yet no abscess in the tonsils, it arrests all symptoms, as it were by enchantment; the fever abates, the swelling diminishes, the appetite returns, and the convalescence is quickly decided and completed. Alum has already been in use for certain disorders of the throat; in malignant inflammations, for example, then in chronic; but as the greater number of practitioners remained fixed in opinion that it must be dangerous in common inflammations, its use was not so extensive as it deserved to be. By showing that this remedy is as powerful in simple inflammation as in inflammation of the tonsils, M. Valpeau hopes that practitioners will no longer hesitate to make proof of its efficacy, and rescue thereby hundreds of human beings from the grave.—London Paper.

"GOD DOES A PART AND THE SINNER A PART."

We often hear this sentiment from a class of professors, who if they give sufficient evidence of a work of grace on the heart, also evince a rather muddy head. The sentiment is happily illustrated in the following anecdote.—Pioneer.

Some years since, in the county of C— and State of New York, a man deficient in good sense, offered himself as a candidate for baptism and church fellowship, professing to have been recently converted. He was permitted to relate his views and feelings to the church, but the brethren knowing his unfortunate situation, felt some hesitation, doubting whether he understood what he had stated.—After some pause, one of the deacons said, "Well, Sammy, who did this work of which you have told us?" "Why," said Samuel, "I did a part and God did a part." "Ah, and what part did you do Sammy?" "Oh, God convicted me that I was a great sinner; I fought against him with all my might, and he did all the rest."

CORNS.—A piece of tobacco, moistened with water, and bound upon the corn, acts as an effectual cure.—We have tried it and found it so—have recommended it to many others who have found the same relief. If you are afflicted, bind on the weed, do not ape the Chinese; and we will warrant you free from corns in six months.—[N. H. Spectator.]

The Best of Women.—She makes her husband and her children happy, who reclaims the one from vice, and the other to virtue, is a much greater character, than ladies described in romances, whose occupation is to murder mankind, with shafts from the quiver of their eyes.—Goldsmith.

Successful trick upon Governor Marcy.—Last week, all the papers in the city were teeming with the joyful report, that the \$108,000 stolen from the Oneida Bank at Utica, has been recovered through the agency of a female, who only asked as a reward, the pardon of her father, confined at Sing Sing. The pardon was obtained through the influence of the directors of the bank, and forwarded, and the girl

then came out with the truth, which was that she knew nothing of the affair. Governor Marcy may revoke the pardon, but the father of this dutiful child is probably, ere now, out of the reach of pursuit.—Sunday Morning News.

Compliments for Northern Visitors at the South. LOOK AT THAT. It was remarked in our hearing, a few evenings since, in a debate on the evils of slavery, that visitors at the south did not discover those evils in slavery which we of the north, imagined pertained to it—that they generally altered their views in regard to it, after a short residence there.

LOOK AT THIS. During the same debate, it having been urged that licentiousness was one of the natural evils of slavery, and the fact adduced that 15,000 mulattoes and mestizos were added yearly to the slave population, a gentleman who stated he had resided at the south, in warding off the charge of licentiousness from the slaveholder, remarked, in relation to the fact above stated, that the southerners laid this particular evil to the northern visitors!!

Now put this and that together; and are there not 15,000 efficient reasons given every year, why northerners generally alter their views in regard to the evils of slavery, after a short residence at the south?—American Citizen.

God looks not on the oratory of your prayers, how elegant they be; nor at the geometry of your prayers, how long they be; nor at the arithmetic of your prayers, how many they be; nor at the logic of your prayers, how methodical they be; but at the sincerity of them, this he looks at.—Brooks.

Memoir of Mr. McDowell.—We are informed that measures will be taken to have a memoir of this devoted Christian philanthropist, to be prepared by one who has been familiarly acquainted with his public course. Persons who are acquainted with important incidents, or possessed of letters and other writings illustrating his character, are requested to communicate them. Such materials may be sent to the editor of the Evangelist, or to William Goodell, of Utica, and they will reach their destination.

In 1698, according to Fletcher of Saltoun, there were in Scotland more than 100,000 people begging from door to door, and all living without regard to the laws of God or man—murders, and every species of disorder, and vice, and crime, being very common among them. At that time, the whole population of the country did not exceed 1,000,000. In the course of 67 years, such an entire change had been wrought through the influence of religious instruction, that, at the autumn circuits in 1757, not a single person in all the country was found guilty of any capital crime.

"I can do nothing in Manchester, on account of those cursed Sunday-Schools." This was the embittered language of an Infidel in England, not long ago, who had tried to obtain hearers to a series of lectures on the subject of infidelity, in the city of Manchester. Sunday-schools had so operated on the minds of youth, that the soul-destroying doctrines of infidelity could receive no countenance. This is saying much for Sabbath schools, but too much cannot be said. Most sincerely do we hope these nurses of piety, virtue, and good order, will be heartily sustained by every lover of the church and of the country. When this shall be the case, Theatres may be opened, bills and tickets circulated, and performers pulled by corrupt presses, but they can do nothing on account of those Sunday-Schools. The same may be said of gambling shops, jockey clubs, dancing parties, and all other associations which tend to corrupt the morals of youth; they cannot succeed, because of these SUNDAY-SCHOOLS.

THE SWABER'S PRAYER. "A Lady threw three Tracts out of the window of her coach. One of these Tracts was picked up by a youth, who went home declaring, 'he would never attend a cockfight again while he lived.' When his mother inquired the reason, he said, 'Some people in the Kittereen threw out a few little books, in one of which, I have read something so awful about a cock-fighter, that by the help of God I will never go to such sports again.' He kept his word, and in a few months joined a society of pious persons in the neighborhood. The Tract was 'The Swabers Prayer.'"

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At a Court of Probate holden at Bristol, within and for the district of Bristol, on the 16th day of January, A. D. 1837.

Present, GEORGE MITCHELL, Esq. Judge.
On motion of Leonard A. Norton, Executor on the estate of Asahel H. Norton, late of Bristol, within said District, deceased.—This Court doth decree that six months be allowed and limited for the creditors of said estate to exhibit their claims against the same to the subscriber.—And directs that public notice be given of this order by advertising in a newspaper published in Hartford, and by posting a copy thereof on the public sign post, in said town of Bristol.

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